

Memorial.

After several months illness, our esteemed Bro. John Beeghley of Auburn, Ill., fell asleep in Jesus, July the first 1886.

He was borne near the city of Dayton, Ohio, in the year of our Lord, 1818. His age at the time of his decease was 67 yrs., 9 mo., and 8 days. He was a faithful member of the Brethren church more than 37 years, a good portion of this time he served as deacon. As there was no minister of his own church near at the time of his death, the family secured the services of Elder S. M. Conner, of the Disciple church who officiated at the funeral. Services were held in the Baptist church in Auburn, a large concourse of friends and neighbors, some from the city of Springfield and other towns, followed his remains to the Auburn cemetery where all that was mortal of Bro. Beeghley was deposited in the grave, to await a part in the first resurrection at the coming of the Lord.

He leaves behind on earth a widow, four daughters and two sons, viz Mrs. J. J. Meyers, of Morrill, Kans., Mrs. Jno. Heort, of Auburn, Ill., Allen S., of Hiawatha, Kans., and Susan, Laura L. and John M. all living at home. Bro. Beeghley will be greatly missed, not only by the family, as a kind and provident husband and father, but by the church, as one of her most stable and active deacons, and by the community at large, as one of her best citizens, and most reliable and active business men, but it is to be hoped that their loss is his eternal gain.

I visited Bro. Beeghley several times during his illness, and at his request a few weeks prior to his death, "anointed him with oil in the name of the Lord," he was fully resigned to the will of the Lord, either to live or to die. His faith and hope in God were strong. His end was peace. He was rational to the last, and his daughter, sister Laura, told me, the last words he was heard to speak, was, "I am happy now."

Bro. Beeghley was a man of great firmness, decision of character, and restless activity. He has been popular with the church and the R. R. Co's, for a number of years, on account of his being a regular attendant at the general conferences of the church, and in his relation to those companies as an agent to secure special rates of fare on those conference occasions, but when the apostasy from the principles of the Brethren church took place, in 1882, by the Annual meeting factions or the so called "conservative" portion of the church, he protested and remained with the loyal portion of the church, believing with thousands of others that we should still retain "the word of the Lord as our only rule of faith and practice," that, to legislate for the church of God, and to adopt a human creed, was too near an approach to Catholicism for safety, and an unwarranted assumption of authority only to gratify the carnality of ambitious leaders.

Peace to his ashes.

J. A. RIDENOUR.

Small Material.

Those of us who have ever examined a good stone building of most any kind, have noticed that it requires small material to build a good structure. Of course it requires large stones, too, and they are the more important; they are the ones that are to be relied upon when the storms beat and the rains descend in torrents, but without the small stones and mortar the walls would be incomplete. They fill up the space where large material cannot be used, and without them a structure would present a rugged appearance. So it is in the church, if all were ministers there would be none to minister unto. The humble Christian who has no prominence in church, goes to fill up, support the minister spiritually and financially, while to use large material thus, would be a waste of talent.

The humble church goer should not become discouraged with his or her position, as in a stone building the large ones usually have to face the storm and all kinds of weather, as they are of more prominence and consequently are more exposed, while the smaller are protected by the larger.

But the weak or small should not always remain so, for good material is always in demand and never too plentiful. All were babes and all

were small and weak at one time, but by proper care and nourishment have grown large and strong.

Man's condition in sin can be compared to a field the fertility of which has been destroyed. The field has been tilled by a worthless husbandman until the soil has been almost entirely exhausted. The field changes hands, a good tiller takes it, at first, perhaps, it does not yield so much, but year after year it increases its yield, by restoring the lost properties of the soil occasioned by the worthless husbandman, until it yields quite abundantly—a hundred folds. Man's condition is the same, the evil one gets possession of him, sports him until there scarcely exists a good trait within him. He becomes converted, the good Spirit takes possession of him, then he is productive, and by proper cultivation can yearly increase the yield. The weak Christian needs not remain weak, he can each year become more productive until he may be able to have others lean on him for succor. The weak Christian should plow deep into God's Word, fertilize well with prayer and there will be an abundant yield.

G. A. COPP.

Fisher's Hill, Va.

International Sunday School Lessons.

BY REV. F. B. HARGREAVES.

Lesson 5.

August 1st.

JESUS HONORED.

John 12, 1-16. Golden Text, John 12, 13.

Time, April 1st, A. D. 30. Places, Bethany and Jerusalem.

The Feast of the Passover draws nigh.

Christ has spent a few weeks in Ephraim, a small town twenty miles north of Jerusalem, but now He commences His journey to the Holy City. On His way He heals the sick, pronounces his blessing on little children and delivers several discourses.

It was Friday night, the last day in March, when He arrived at Bethany, the little town He often visited, and where we left Him in our last lesson.

His old friends Lazarus and Martha and Mary had prepared a supper in His honor, which was probably shared by many of the citizens.

It was during the feast that Mary exhibited her wondrous love for the Master in anointing his head and feet with costly ointment. It was of this act that Christ said (Mark 14, 9:) "Whosoever this Gospel shall be preached throughout the whole world, this also which this woman hath done shall be spoken of for a memorial of her."

Judas objected to the use of such expensive ointment, and urged that it would have brought a goodly sum at sale, and the money could have been given to the poor.

Christ silences the hypocritical censor, and immortalizes the woman and her loving act of devotion.

Caravans were at this time rapidly approaching, and pouring into, Jerusalem from all quarters.

The people heard that Jesus was at Bethany, and many flocked there to see him, and also to see Lazarus, whom He had raised from the dead.

Numbers of these Jews went away believing on Jesus, and the chief priests were so incensed at the increasing popularity of our Lord, and also at Lazarus, that they conspired to put Lazarus to death also.

The next day Christ resumed His journey to Jerusalem. Reaching Bethphage—house of figs, or fig-town—He sent his disciples for an ass on which to ride into Jerusalem. Over 500 years, before, the prophet Zechariah (Zech. 9, 9) had exclaimed, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass."

And now, after five centuries, the prophetic words are fulfilled, and the King of Kings and Lord of Lords rides into Jerusalem on a "young ass." This is the only recorded instance of Jesus riding.

The assembled multitudes gather the branches of palm trees, emblem of triumph, and scatter them

in the way and bear them in their hands, the while shouting "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord."

When they reached the Mount of Olives, Luke tells us that, as the glories and splendors of Jerusalem burst upon their view, Christ wept over the city which He loved so well.

The scene must have been exceedingly repugnant to the chief priests, who thus saw Christ publicly honored by the masses and hailed as King of Israel.

LESSON THOUGHTS.

1. Mary expressed her love in her gift. Give Christ the best your life affords.
2. We ought to consecrate ourselves to the Master and to his work.
3. Let your benevolences be true and sincere. Remember the poor.
4. Christ is King. Give him the loyal obedience of your heart.

Pulpit Don'ts.

Don't preach more than thirty minutes.

Don't think to be immortal by being eternal.

Don't try to be eloquent; only try to be simple.

Don't preach your own doubts or the doubts of others. Your people have doubts enough of their own, and can always pick up more.

Don't raise the devil in the pulpit unless you are very sure you can lay him.

Don't preach science, not even the science of theology. Your pulpit is not a lecture platform, nor your church a class-room.

Don't try to be funny in the pulpit. Never say a funny thing on purpose. Humor that says itself will do no harm.

Don't try to be some one else. There is only one person worth imitating; and the way to imitate Him is by living in him.

Don't substitute gush for good sense, rhapsody for reason, and asseveration for argument. The Americans are a strong people, and they need a meat diet.

Don't mistake noise in a sermon for eloquence, or noise in a prayer for devotion.

Don't use long prayer to tell your congregation the news of the week, or Lord the latest discoveries in theology.

Don't gester with malice afore-thought.

Don't try to save the truth. The truth can take care of itself. Save man.

Don't turn your pulpit into a stump. If you want to help your party, find a stump outside.

Don't ask the center pews what you may preach; ask the New Testament.

Don't try to be prudent; only try to be brave. Even Paul begged his friends to pray for him that he might speak boldly as he ought to speak.

Don't imagine that you are the Board of Deacons, the Board of Trustees, the church-meeting, and the society; you are only the pastor.

Don't forget that it always takes two to perpetuate a scandal—one to listen as well as one to speak.

Don't forget that it always takes two to make a quarrel; and—

Don't be one of the two.—*Christian Union.*

I confess that our diet here is but sparing. We get but tastings of our Lord's comforts; but the cause of that is not because our steward, Jesus, is a niggard, but because our stomachs are weak.—*Rutherford.*

The divinest attribute in the heart of God is love, and the mightiest, because the most human principle in the heart of man is faith. Love is heaven; faith is that which appropriates heaven.—*F. W. Robertson.*

If the best men do not draw the great prizes in life, we know it has been so settled by the Ordainer of the lottery. Who has not been tried or fallen, and who has escaped without scars from that struggle? I doubt whether the wisest of us know what our own motives are, and whether some of the actions of which we are the very proudest will not surprise us when we trace them, as we shall one day, to their source.—*Thackeray.*